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• 122 The trips were made possible thanks to support given by the Faculdade de Filosofia, Ciências e Letras of the Universidade de São Paulo, by the Reitoria /Rectorship/ of the same Universidade, and by the Serviço de Proteção aos Índios. To all, my sincere thanks.

114 I also want to thank, and very cordially, my many Indian friends, who, sometimes with great personal sacrifice, helped me [123] in carrying out the investigations. Without the good will continually demonstrated, the pages of this book would not have been written. It is impossible to mention them all here. I [115] shall note only a few names: Marçal de Souza, Paí /paí, religious chief among the Kayová/ José Bourbon Catalan Avelar, Paí Chiquinho, Paí Vitaliano, ñanderú /religious chief among the Ñandéva and Mbüá (Mbya)/ Bastião, Capitão Maneco (or Poýdjú, who is txeruángá, my adoptive father), and Capitão 122 Francisco. I owe a very great deal to all of them.

128 And, in conclusion, my greatest thanks to that excellent gentleman Professor Dr. Eurípides Simoes de Paula, D.D. Director of the Faculdade de Filosofia, Ciências e Letras of the Universidade de São Paulo, who helped me to overcome all difficulties; always ready to help, he did everything in his power so that this work would be published in the best possible way.

São Paulo, 8th of July of 1954.

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Note for the Second Edition

The benevolence with which this work, originally published as Boletim da Faculdade de Filosofia, Ciências e Letras, has been received by the critics has encouraged me to accept the proposal to republish it in the collection "Corpo e Alma do Brasil" /Body and Soul of Brazil/. Upon rereading it, I thought it best not to change it, for it describes aspects of a certain historical situation of the tribal culture in interaction with that of neighboring populations. I only made a few corrections of little importance. Some particular questions, only touched on in passing here, will be discussed in special essays at opportune times.

São Paulo, 23rd of October of 1960.

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

PREFACE

THE field work for the present monograph was done by the writer, in the company of his wife and two Brazilian companions, in southern Mato Grosso, Brazil, from June to December, 1943. The Cayuá group primarily studied was the *colônia* of Taquapiri. This village is situated only a short distance from the Paraguay frontier, between the Mato Grosso hamlets of União and Nhu Verá (see map). União, the larger, is about twenty miles from Taquapiri and has a population of several hundred people, a platoon of soldiers, four or five small general stores, and the Indian Service post "Benjamin Constant." This post includes the Taquapiri group in its jurisdiction. Nhu Verá, the smaller of the two Brazilian hamlets, is on the Paraguayan frontier itself. There is no church at either place, though there is a Brazilian Protestant missionary at the Indian post near União. The nearest Brazilian "township" (*município*) of any size is Ponta Porã (1939 population estimated 26,000), some 75 or 100 miles distant over oxcart-worn roads. The population density of Ponta Porã, certainly greater than that of the region about Taquapiri, is given as 0.9 per square kilometer in 1939. Taquapiri was selected from three Cayuá groups visited because it appeared to present better opportunities for study. Its small size, relative compactness, and greater predominance of aboriginal practices recommended it over either of the other two places. In 1943 Taquapiri had about 175 persons, all told. Four months were spent at Taquapiri, several weeks of superficial observations and anthropometric measurements having been made previously in the Cayuá groups at Dourados and União.

The present paper is not an attempt at a complete account of the Cayuá. It is restricted to a study of Cayuá acculturation, primarily as evident at Taquapiri. A separate monograph is being written which will provide as full an account of the culture as a whole as is possible with the field work accomplished. Many points which are considered briefly in this study will thus be treated in greater detail in the monograph. But in order to avoid excessive footnoting, references to the forthcoming monograph will generally be omitted.

Grateful acknowledgement for having been enabled to do this work is made to the Department of State, U. S. A., and the Divisão de Cooperação Intelectual of the Ministério das Relações Exteriores of the Brazilian Government, under whose joint sponsorship the writer was the recipient of an Inter-American fellowship. Mr. George T. Colman, then United States Vice-Consul in São Paulo, and Mrs. Colman helped our work in many ways. Thanks and acknowledgement are also due the Museu Nacional of Brazil and its director, D. Heloisa Alberto Torres. With these auspices Brazilian personnel were included and the expedition was made a joint affair. Two young Brazilian field workers, Nelson Teixeira and Eduardo Galvão, accompanied us and col-

3: Watson E-4,5 (1943) 1952 SM4 Guarani SM4

114 laborated in the field; however, the data and conclusions herein do not include any of their material nor represent the product of discussing problems with them subsequent to the period of field work.

122 We are also indebted to the Serviço de Proteção aos Indios of the Ministério da Agricultura of Brazil for having helped to make our trip a success. The representatives of the Serviço in the region of our work were especially kind and helpful. Among these are Coronel Nicolau Bueno Horta Barbosa, Chefe da Inspetoria Regional do SPI in Campo Grande, Mato Grosso, and Senhor Carvalho, *encarregado* of the Posto "Francisco Horta" at Dourados, our traveling companion and guide for a part of the trip, as well as our host at Dourados. Dayem Pereira dos Santos, *encarregado* of the Posto "Benjamin Constant" at União, and his wife, D. Balbina, time and again went out of their way to be hospitable.

128 For patient and constructive criticism of the manuscript itself many thanks are due to Professors Fred Eggan and Sol Tax of the University of Chicago. Bernard Siegel of Stanford University has also been kind enough to read and comment upon it. Virginia Drew Watson, my wife, has given generously of her time at every stage of research and writing and of her first-hand knowledge of the Taquapiri group.

122 For financial assistance in doing some of the background research and in writing the monograph the author is much indebted to the Department of Anthropology of the University of Chicago and to the Department of Sociology and Anthropology of Washington University. Mrs. Marjorie M. Tooker and Mrs. Marjorie S. Garroway efficiently and accurately typed different parts of the monograph at various stages of its development, and to them both thanks are due. Mrs. Bernice Krueger also helped with a number of final details.

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101 The Cayuá, who constitute a group of Indians of the Tupí-Guaraní linguistic family, presently live for the most part in the southern region of the State of Mato Grosso and of the Federal Territory of Ponta Porã, in Brazil, and in the adjacent parts of 241 Paraguay. The majority of these Indians, agriculturalists today, 36 live in aldeias or scattered in the forest on posts and reservations 657 of the Serviço de Proteção aos Índios /Service of Protection for the Indians/. The data that we present here were gathered on 101 the Taquapirí reservation during the months from July to December of 1943 (1).

• 122 1. This study was done in a period in which the author of these notes was the holder of a Junior Roosevelt Fellowship from the Institute of International Education of New York. The journey itself was undertaken in collaboration with the Museu Nacional of Rio de Janeiro. I wish to express my thanks to the Institute of International Education, to D. Heloisa Alberto Torres, Directress of the Museu Nacional, as well as to the Serviço de Proteção aos Índios, which lent every assistance toward facilitating our work.

121 Unfortunately the information is not as complete as one studying the social organization would like it to be, but the author spent the major part of the time on the study of other aspects of the culture.

175 In the seventeenth century the Jesuits gathered many Guaraní-797 speaking Indians from the region of Paraguay and southern Brazil 361 into reductions, for the purpose of catechizing them. We do not [162] know the exact number of Guaraní-speaking natives who came in contact with the Jesuits during the period in which the latter worked in the region, which started at the beginning of the seventeenth century; nevertheless, Dobrizhoffer, a Jesuit who lived as a missionary in Paraguay for 18 years, states that in the

6: Watson E-4,5 (1943) 1945 SM4 Guarani SM4
Cayua

HISTORIC INFLUENCES AND CHANGE IN THE ECONOMY OF A SOUTHERN MATO GROSSO TRIBE *

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Location

The Cayuá are a Guarani-speaking people of southwestern Brazil and adjacent Paraguay. The groups on the Brazilian side of the boundary are at present located on various *postos* and *reservas* of the Serviço de Proteção aos Indios, a federal agency. All the Cayuá area now lies between the great Rio Parana and the Rio Paraguay (see map), and Rengger's account [1] indicates that this area has been their traditional location since well over a hundred years ago. Shortly after Rengger's Paraguayan sojourn (1818-1826), however, the Cayuá territory seems to have been extended farther to the north and to the east of the Rio Paraná. Von Ihering, at least, affirms that this move-

* Between the months of July and November, 1943, the writer and his wife, in company with two students from the anthropological staff of the Museu Nacional of Brazil at Rio de Janeiro, studied the life — largely the economic aspects — of a group of Cayuá (also written Caiguá, Caingá, Cainguá, Caiowa, Cayowá, Kaalwá, Kaingá, Kainguá, etc.) in the south of the state of Mato Grosso, almost on the Paraguayan frontier. This field work was in collaboration with the Museu Nacional and under the sponsorship of Dona Heloisa Alberto Torres, the director of that notable Brazilian institution. The writer was enabled to participate through a fellowship grant of the Divisão de Cooperação Intelectual of the Ministério das Relações Exteriores, and a very great debt is acknowledged for the assistance and cooperation of both of these organs of the Brazilian federal government as well as to the Serviço de Proteção aos Indios, which admirably cooperated with us in the field.

[1] Rengger, Dr. J. B., *Reise nach Paraguay*, in den Jahren 1818 bis 1826 (aus den Verfassers handschriftlichen Nachlasse herausgegeben von A. Rengger) (Aarau, 1835).